

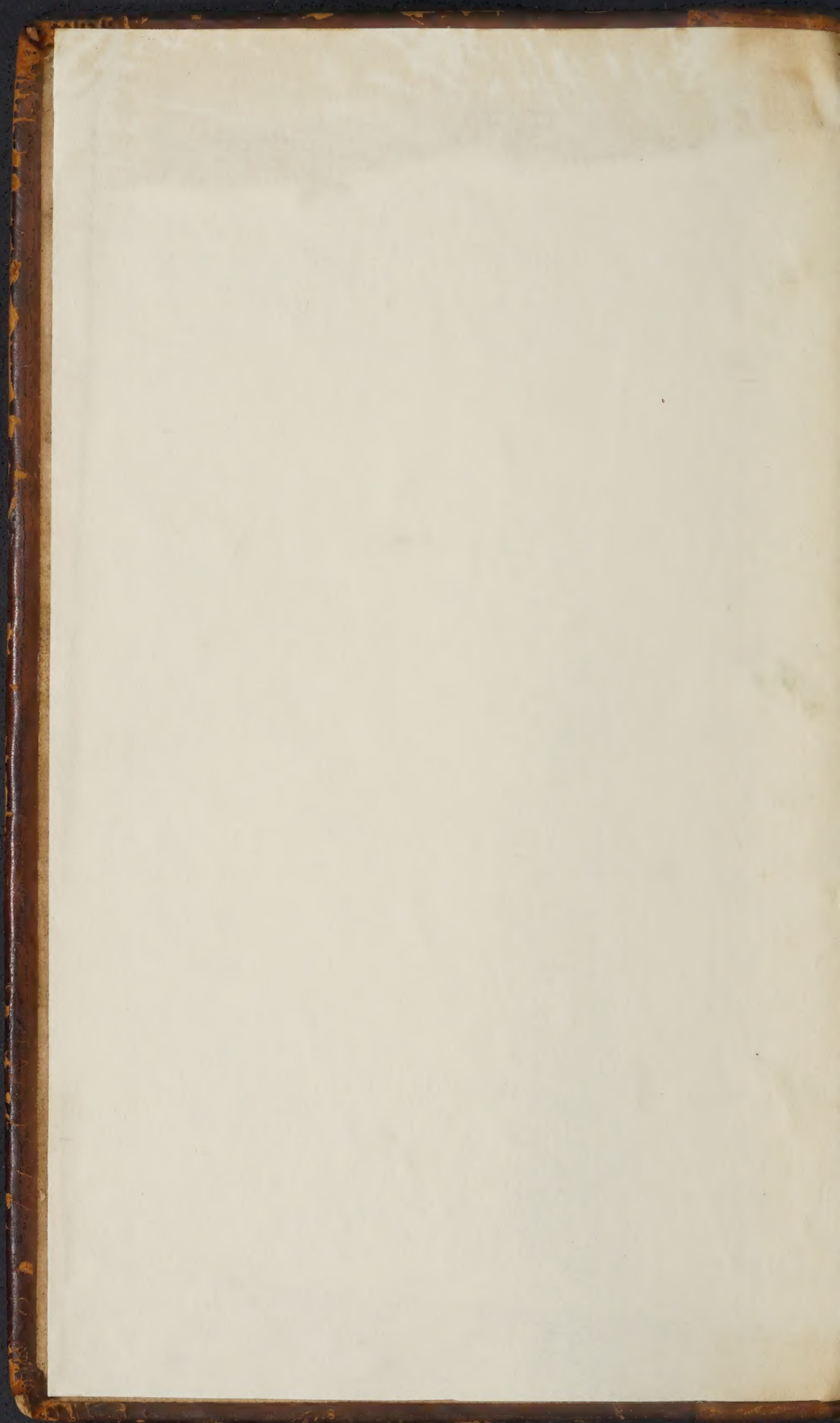




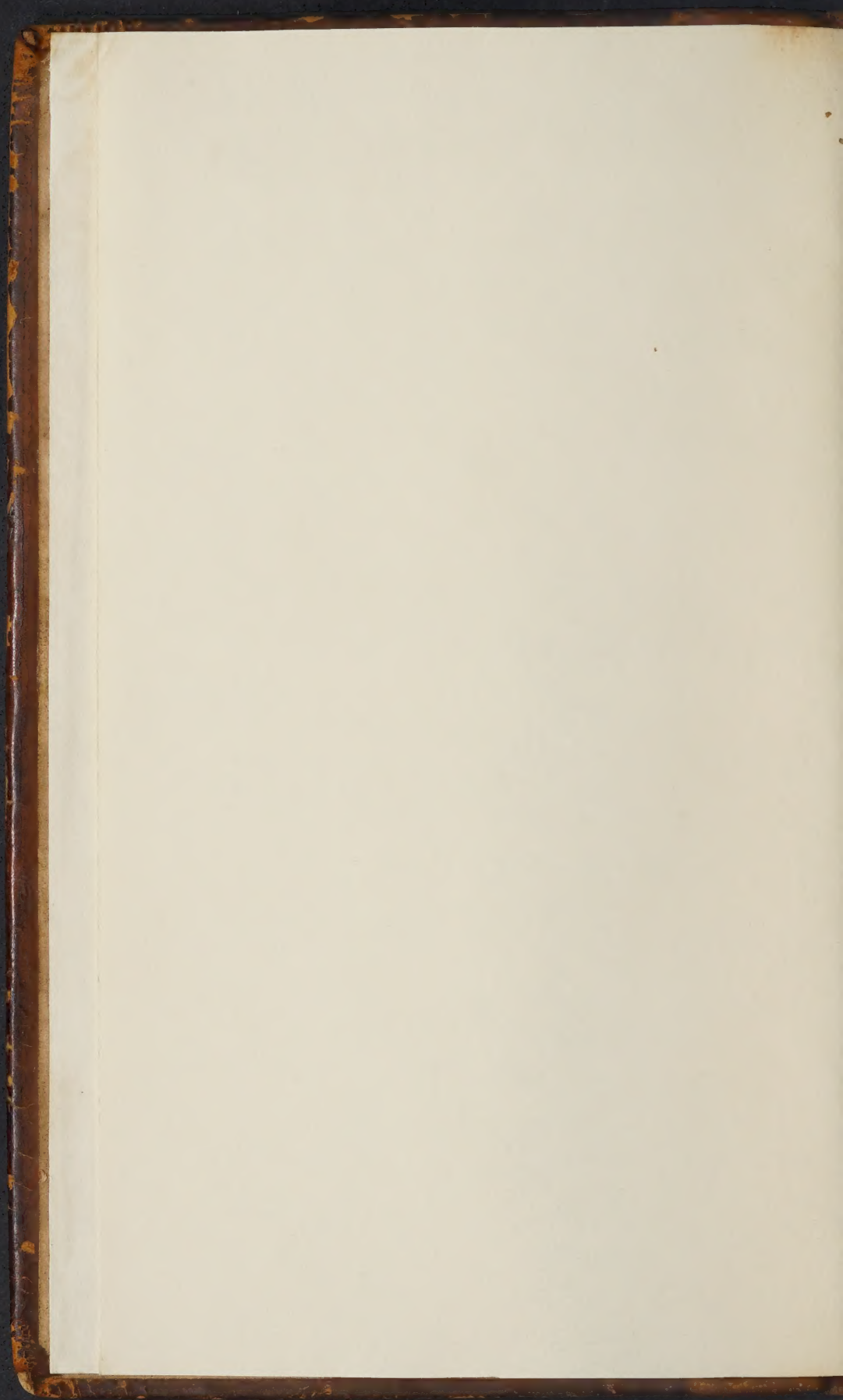








CHRISTIAN OECONOMY



At Horseburgh

CHRISTIAN ECONOMY

ORIGINAL SERIES

OLD MANUSCRIPT

FOURTH EDITION

J. A. T. M.

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THE
CHRISTIAN OECONOMY.

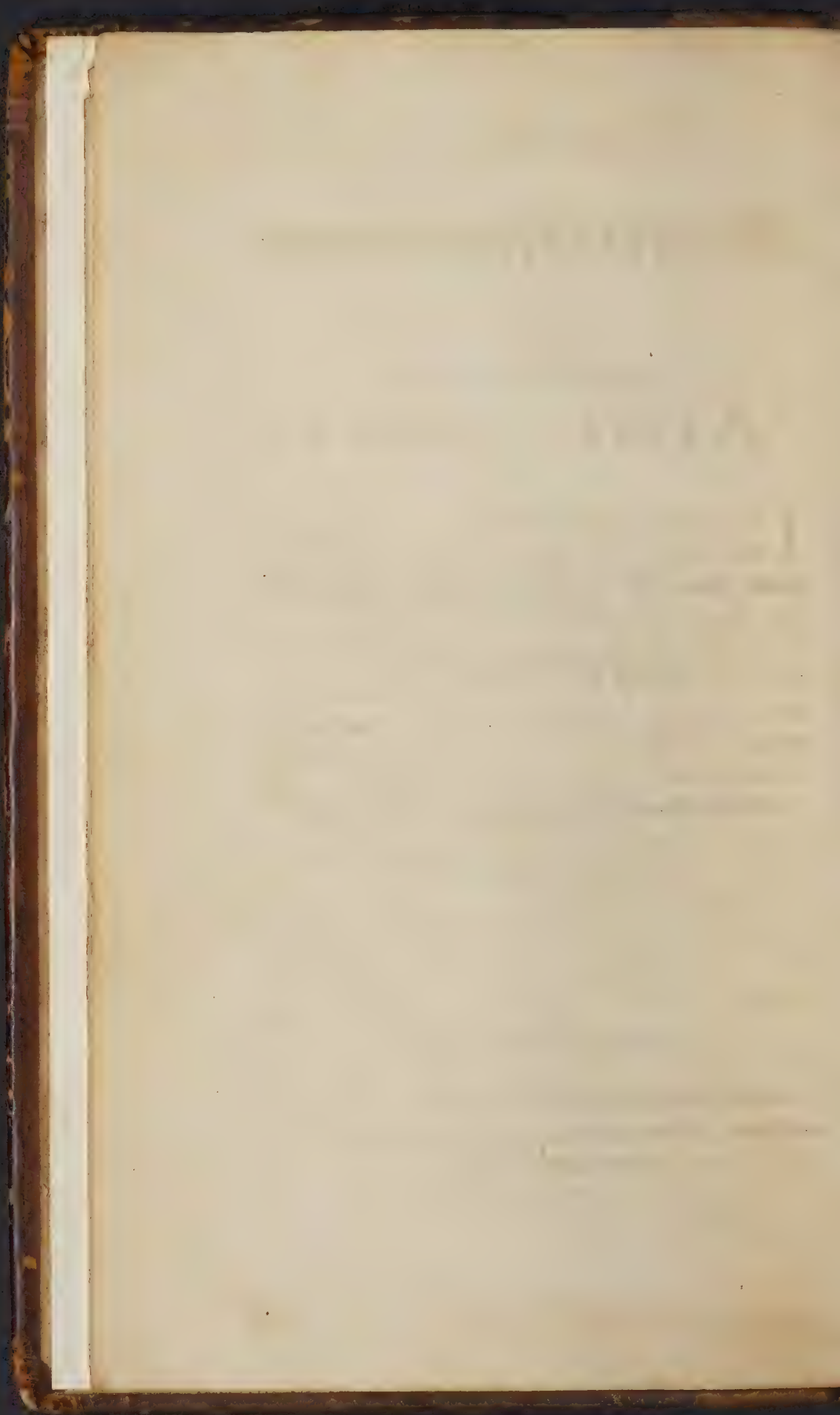
TRANSLATED FROM THE
ORIGINAL GREEK
OF AN
OLD MANUSCRIPT

FOUND IN THE ISLAND OF
P A T M O S,
WHERE ST. JOHN WROTE HIS BOOK OF THE
REVELATION.

EDINBURGH:

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M DCC LXIII.



T H E

I N T R O D U C T I O N .

IT will be necessary, before the reader enters on this little Tract, that he be acquainted with the means whereby it fell into my hands, and the reasons why I have presumed to send it into the world. Of the first, the following letter, from my worthy and much-esteemed friend, will sufficiently inform him: and my sincere desire of doing all the good possible within my little sphere, will, I trust, satisfy him also in the latter. There appears to me so true a spirit of Christianity breathing through the whole, so concise, and, at the same time, so regular a display of our duty, that I must confess I could be glad it was in the hands of every Christian; since, from my own experience, (the best way of judging), I can well answer for its advantages. And I cannot help recommending it to the serious notice of all good and pious persons; earnestly requesting of them, as they, on a perusal, shall see and feel its usefulness, that they would endeavour to disperse it abroad; and so render it, under the **HIGH AND HOLY ONE**, if he thinks good, an instrument to spread his faith, and

A

iv INTRODUCTION.

to encrease the number of his children. This will appear to have been the principal design in my benevolent correspondent; and I should ill discharge the duties of our mutual love, if I failed in the performance of any single request of his. I trust the candid reader will excuse any expressions in his letter which the freedom of such a correspondence may well justify, though, in the eye of the public, it may appear like vanity in me to send them abroad: but unwilling, in any respect, (nay, not esteeming myself justifiable should I do it), to alter any single expression in this kind epistle, I here subjoin it exactly from his own copy.

My dear Friend,

I Have, agreeable to your kind request, sent you already three letters, which I fear have been little entertaining, and scarcely deserving your notice, did not your love for me make them welcome, and, as you are pleased to say, render even a word from me delightful. I thank you for your tender concern; and, believe me, my heart is no less warm to you, and no less transported, when my thoughts are fixed upon you: and when, my dear friend, has the sun yet beheld me, during his daily course, forgetful of you? I have indeed a much nobler object for my esteem and contemplation; and should wonder, did I forget him who hath enabled me to *contemplate* and *esteem* that object; a thought, which

I N T R O D U C T I O N. V

as it always fills me with the greatest joy, so does it cause me to look on you with the highest veneration. And surely it is not to be admired, that we hold those in the truest respect, who have dragged us from darkness to light, who have prevented us from falling into the pit of destruction, and made us heirs of that hope, which pointeth to immortality! Such, as the noblest benefactors, certainly merit the greatest reverence; and the gratitude which is due to such, being founded on eternity, like eternity, will never end. Wonder not, that I am insensibly fallen into these thoughts, which, you will object to me, are the constant topics of all my letters; and of course, so often repeated, must either grow tedious, or sound like flattery: but on my word this is not the case; I was drawn into such reflections by the subject, or, I should rather say, occasion of my present letter: for among the many other pleasures which you have made me capable of enjoying, it is not the least, that I have been able to read and relish, with great satisfaction, the little Manuscript which I trust you receive with this. It is, in my opinion, a valuable treasure, a rich gem, which, when polished under your hands, may, and will, I doubt not, shine in your nation, and do great good in the service of God. For I send it not to you, my dear friend, solely as a curiosity, or for your own emolument and advantage;—its contents are no secret to you:—but I send it, that you may disperse it among the people, if you judge it proper and worthy; translating it from the Greek, for which I know not any

vi INTRODUCTION.

one better capacitated than yourself: and as I am assured you have not any great veneration for destroying your time in hard guesses after disfigured antiquity, I take the liberty to refer you, with my best compliments, to my very learned friend Dr * * *, for the explaining, or rather unriddling, such passages as time hath obliterated in this ancient manuscript. The manner of its falling into my hands, had something extraordinary and particular in it. You may remember, I determined, on my departure from England, to visit the islands of the Egean-sea, once so celebrated in classic story; and once too (some of them) blest with the glorious light of the gospel; though now—unhappy change!—involved in night, and buried in worse than darkness. I had already visited some, which are at present nothing but barren rocks, and uncultivated sands; and can you wonder that I had an inclination to tread on that soil, where the blessed feet of the beloved St John once trode, and to see that desert Patmos, to which the favourite of our LORD was banished? Surely no: to say the truth, I longed ardently, and with an uncommon desire, to see that place, where, amidst all the labours of the mines, his soul was so filled with spiritual comforts, as to look up into the heaven of heavens, and to compose that divine and glorious book of Revelations! and the longings of my soul were accomplished. But oh! my friend, the fragility of human bliss, to which all things are ever more pleasing in expectation than enjoyment:—a lively hint, as you happily observed, of the immortality of our souls:—for when, with

I N T R O D U C T I O N. vii

great difficulty, I had gained the shore, what was there to infuse one pleasing idea, what to fill the soul with one cheering reflection? barren rocks and dreary sands surrounding, and the whole island wearing the face of misery and depopulation. However, I was determined to take a survey of the island, as is always my custom; and, with three attendants from the ship, I ascended a lofty rock, for the exacter view of the place. But how unexpectedly and agreeably was I surprized, at seeing three or four homely cots at the bottom in a very pleasant valley, shaded with tall pine-trees, and watered with a fine chrystal rivulet! As there seemed nothing to fear, and as my curiosity was greatly raised, I resolved to postpone my draught of the island, that I might hasten to inform myself of the state and quality of the inhabitants below. Throwing our carbines, therefore, over our arms, we walked leisurely down to the valley; in which we had no sooner entered, than calling aloud, and putting ourselves in a posture of defence, we waited for a reply, or for the appearance of some of the inhabitants. When behold—from the highest shed, which yet was so low as to *teach us*, in Shakespear's fine language, *to adore and bow to holy office*; when, I say, from the middle of the highest shed, out walked the most venerable and august figure I ever beheld. On his appearance we immediately grounded our arms, and bowed with the greatest respect. He returned our compliment in a most graceful manner, and advanced with a slow and composed air towards us. His head was silvered over with locks white as

viii INTRODUCTION.

the mountain snow ; and his long graceful beard was of the same pure hue : his countenance was open, though serious ; invitingly chearful, though, at the same time, majestically grave : he had on a brown long robe, sandals on his feet, and in his hand a scroll, on which he seemed to have been meditating, when disturbed by our unexpected approach. I addressed him, in the most courteous manner I was able, in Latin, in French, in English, Spanish and Portuguese : to all which he replied only in modern and ancient Greek ; informing me (as I could with difficulty understand) that they and the Hebrew were the only languages he knew. Oh how then did I regret the loss of not being able to converse in the Greek tongue ! a language, which though I can read tolerably well, yet never having learned it as a living language, or as if it was intended for me to express my thoughts in it, I found here the great defect of my own as well as our country's education, that we are taught these languages solely from books, and not as if we were designed ever to use them ourselves.—The good man (for such I immediately conceived him to be) expressed much uneasiness that we could not converse together ; however, he invited us to his little cot, and seating us on a turfy seat, which he had made around it, gave me to understand, by repeating his words frequently over, that, for the profession of Christianity, to which he had been amazingly converted, by casually meeting with the New Testament, he had been banished from his native country, after having suffered many and grievous

torments there; and placed on this island with some few necessaries of life, where he had now spent a whole year in the utmost felicity; the adoration of his God being almost his whole employ, save the little labour of procuring food; the holy scriptures, which he had kept with him, his constant meditation; and the contemplation of his dying Redeemer's love, a source of never-ending happiness, a fountain of unexhausted peace and joy!—I offered, by signs, and in the best manner I was able, to redeem him from this banishment, and bring him back to the world: for which he bowed and thanked me; but gave me to understand, that he was perfectly contented here: neither would he, on any account, change his situation, since he was free from every temptation, and assured that the time of his dissolution drew nigh, for which it was now his only business to prepare. But he added, That our visit might not be altogether fruitless, as he could not help thinking it the hand of providence which directed us hither, where scarce ever Christian now set foot, (for that we were Christians we had informed him on our first appearance, he making signs for us so to do),—he would bless us with a gift, which he held in the highest estimation, and which he would by no means part with, unless we would promise to spread and disperse it for the good of mankind; and which he himself prized so extremely, as to have got the whole by heart, and daily to repeat, for its godly edification and comfort. Which saying, he presented me with that very *Manuscript*, which I trust you now possess;

X I N T R O D U C T I O N .

telling me, that on the back of the scroll he himself had written, in the Greek language, (the language of the treatise), a short account of the wonderful manner of his finding it, and a prayer to the Giver of all good gifts, to shower down his blessings upon it, and to make it prosperous and subservient to the welfare of many. A long time was spent in this conversation, on account of the great difficulty which we had to understand each other: and now, to my very great dissatisfaction, a signal was given from the ship for our return, which my companions were anxiously solicitous to obey, having been tired with sitting so long mute, and fearing to be left on this lone island, with the venerable anchorite, whom I could scarce find in my heart to leave; and never (to say truth) did I feel such pain in parting with any one, save yourself. Very willingly could I have continued a much longer time; but another signal, and the urgent importunity of my companions, prevented this: taking therefore my scroll, and embracing the excellent man, who shed tears on me and my friends, and lifting up his eyes to heaven, commended us to the divine grace, I departed in silent sorrow, and made to the ship with all possible expedition.

You cannot wonder that I was anxious to read the manuscript: but indeed my pleasure was greatly interrupted at first, by several small defects in it, and by the want of skill in reading manuscript Greek: however, at length, by frequent perusals, I have conquered all difficulties, and read it not only with satisfaction, but with comfort to my soul; and find

the whole mystery of redemption and spiritual life, excellently and clearly set forth.—But why do I say this to you, or why dare to anticipate your judgment? To you I recommend it, for the sake of my venerable friend, and in compliance with his request; for my own sake also, and for yours; but, most of all, for the sake of those who desire to believe and be saved! I trust therefore you will translate it from the Greek; and I doubt not of seeing it in the hands of most of my countrymen, when again I kiss my native soil, and enjoy the pleasures of your beloved conversation. I am, &c. &c.

Such is the Letter of my Friend, which I received with this excellent Tract: and as I think myself bound to comply with every desire of his, I have endeavoured to do it all the justice I am able, in the translation. It has been almost impossible for me to avoid indulging conjectures concerning the author of it; with which it would be as useless as unentertaining to trouble the reader: for there being no date or name, all can be but conjecture: and it matters little by whom a treatise is written, so be the work itself is good and profitable: nay, of what consequence is it to us, whether this was the produce of the third, fourth, or seventeenth century? what can antiquity really add to its price, or length of days to its value? its own native simplicity, clearness, and order, would, in my opinion, sufficiently recommend it, were it

the mere work of a modern divine, were it only the production of the present age.

The reader cannot but observe, how exactly it conducts his steps into the right paths, and points out genuine Christianity. To have confirmed almost every paragraph of it by the sacred scriptures, would have been a very easy matter : but this I have omitted, leaving it, as a matter of great improvement, to the readers ; humbly and earnestly recommending it to each one of them, as a means to render this little work truly advantageous, that they would, when considering the importance of its doctrines, diligently search the scriptures, whether these things are so.

As I am certain the good and sincere Christian will receive and welcome these passages, with joy and gladness ; so let me trust, they will prove instrumental to the salvation of some, who shall read merely thro' curiosity, and a desire to examine so remarkable a piece of antiquity. Let such consider, that to them, even to them it speaketh, it seriously addresseth itself : and oh that they may be wise and hear !—

But I was going, by my supplications to the throne of grace, to anticipate the venerable hermit's petition, which is found on the back of the scroll, with an account of his finding it.

*The ANCHORITE's Annotation, on the
Back of the Scroll or Manuscript.*

S ON of man, whoever thou art, into whose hands this little, though inestimable gem shall fall—know, that after having been three days on the desolate island of Patmos, I was wandering under a row of rocks, and by accident directed into a cave, cut at the bottom of one of them, which seems to have been heretofore the habitation of human creatures. I looked diligently around it, and fate me down, on a seat hewn from the living stone, full of gloomy ideas, and sorrowfully reflecting on the vicissitude of all human affairs! Casting my eyes upward, I perceived on the side of the rock a kind of shelf, cut likewise from the stone; and raising myself to look thereon, behold! there lay, with a written scroll of the divine and ever sacred scriptures, this *Manuscript*, whereon now I write! Looking on each, I fell down, and adored and magnified the God of all wisdom, in whose hands we are, and by whose providence we are held and supported all the days of our life! hoping, he will by some means (however improbable it may at present seem) deliver this work from the night of obscurity, and make it subservient to the good of his creatures. Thus I commend it to his favour, whose mercy is over all, and whose hands, I trust, will speedily receive my immortal soul!

“ Being of beings, God of all mercy, Fountain of

XIV INTRODUCTION.

glory, of wisdom and love! thanksgiving, and honour, and power, and praise, be unto thee, eternal and incomprehensible! from the voice of every nation under thy heavens, for ever and ever, Amen! I bless thee evermore for thy wonderful loving-kindness to me the least of thy servants! oh strengthen my faith in every trial, give me comfort and full assurance in thy promises, that my eye and heart being fixed upon thee, may never lose sight of that golden crown, the purchase of thy sufferings for all the sons of men! For my heaviest afflictions and deadliest persecutions, loving heavenly Father, most gratefully do I thank and praise thee! they have shewn me myself, they have revealed my heart to ME, they have nailed me to thy cross. Blessed JESUS! let them not be to my advantage only! By means of them, I have obtained this precious gem, these words of health: oh grant them a deliverance from darkness, spread them abroad, oh JEHOVAH, and let thy blessings still accompany them! to thee, All-gracious, I commend this scroll: thou, that canst do all things, if it seemeth good in thy sight, render it subservient to the eternal welfare of all thy chosen people! Nothing is impossible with thee: the meanest instruments are in thy hands all-powerful; thou that bringest to nought the wisdom of the wise! oh bring down all the high looks of the proud: let thy light and thy truth dispel, throughout the whole world, the darkness of error, and grant to all the nations of the earth a full and compleat knowledge of thee, their only GOD, and their only Redeemer! Amen.

THE
CHRISTIAN OECONOMY.

CH A P. I.

M A N.

I. SON of ETERNITY! thou art
S of much greater worth than
the groveling insect beneath thy feet:
assert thy superior privilege; be wise,
and wonder.

2. Raise thine eyes aloft, and con-
template yon heavens, the lofty dwel-
lings of JEHOVAH: behold that gor-
geous sun, walking in brightness thro'
the skies: and consider thyself as a
spark of his light, a ray of unextin-
guishable glory, a child of immorta-
lity.

3. Let joy swell thy bosom, let conscious and becoming pride sparkle in thine eye: triumph in thy lofty descent: pant after the blessings of thy Father's kingdom: sigh for eternity!

4. Son of mortality and death! son of sin and corruption! be humbled: know and feel thy depravity; so shall shame and confusion hide thy face, and lay thee prostrate in that dust whence thou wert taken, and whither thou shalt surely return.

5. If soaring on the wings of an eagle, with the bright eye of contemplation, thou canst steadily behold the dazzling lustre of thy lofty descent;

6. Lower than the lowest deep must thou sink, when turning thine eyes inward, and beholding the long train of evils which eclipse that splendor, and obscure the whole deity in thee.

7. Born to dwell in light, thou art in utter darkness; created to reign in

life, death triumphant holds absolute dominion over thee.

8. Thy heart is evil: thy every intention prone to iniquity; inclination clad in false smiles allures thee to sin: behold thy will consenteth, and thou hast offended.

9. Tremble, oh earth! ye heavens, be clothed with thick darkness! and oh, ye stars, withdraw your shining! a son of your GOD, an heir of immortality, a soul breathed from the eternal DIVINITY, hath fallen, hath fold and forfeited his birth-right; and who shall recover him?

10. Oh that my life could ransom thine, that the death of man could preserve thee from destruction!

11. But what can man? his whole is not sufficient for himself; how shall he add to the light balance of another?

12. All I have is thine: all I have is from thy rich abundance, great,

glorious and unexhausted Fountain of power, and wisdom, and mercy, and goodness!

13. When unerring obedience shines before my footsteps; when the servant hath performed his lord's every command, what reward awaits him? this was his duty.

14. If failing in one tittle, can future diligence and full compliance at all propitiate the past offence, at all reconcile or justify the offender?

15. Full compliance and unwearied diligence, unerring obedience, before was but duty: after transgression remaineth it not the same?

16. Be wise, now, oh ye children of reason, ye sons of imperfection, listen and be wise.

17. For one trespass,—behold and tremble!—man maketh not atonement:—who amongst men committeth but one trespass?

18. Perfection shone in our first fire,
before he listened, eat, and was undone:
full as the beaming glory in yon bright
eye of the heavens, pure as the virgin
splendor in the queen of night; the
whole image of the HIGH AND HOLY
ONE was resplendent in him.

19. Through envy of the devil came
death: the woman was deceived; the
man partook her crime.

20. He fell, he died to his immortal living—the light of JEHOVAH vanished from his breast.

21. He fell, and became the slave of
death, the heir of corruption: sin and
sorrow at once entered into the world.

22. We are the sons of fallen Adam:
how then must we not be fallen? how
then must we not be slaves, frail and
corruptible?

23. Thy bosom, my friend, my brother,
proclaims it: the truth is deeply
engraven on thy perfidious and treacherous heart.

24. What then is thy hope? where doth it dwell, that I may search it out? where is that happy pilot that shall steer thee aright to the harbour of eternal life?

25. Thou wast born for eternity; thy soul anxiously panteth after it: thou hast not a thought but witnesseth this pleasing hope.

26. For what son loveth not his father's house? what mortal loveth not the place of his nativity?

27. Thy trespasses are daily, and yet one trespass is sufficient to darken all thy expectations of glory!

28. Miserable man! weep and lament: death and hell lay fast hold of thee: already thou art condemned: how shalt thou be delivered from these destroyers, and from this condemnation?

29. Blest are they that mourn: be comforted, burst forth into singing, son of consolation: behold I point out to thee the never-failing pole-star: spread thy sails therefore, and make the harbour of rest.

C H A P. II.

R E D E M P T I O N.

1. **B**E humbled, ye high hills; bow your lofty tops, ye towering cedars; hide your heads, ye dwellings of the proud; peace, ye winds; be still, ye waves; silence, ye roaring tempests, and rocking whirlwinds!

2. Doth not awful silence well become you, while we speak of the wonderful agony of our God?

3. Silent and abashed ye were when he suffered: now attend, while a sinner hears the glad tidings, while the voice of great joy breaks into the heart and house of mourning.

4. Behold that cross! lift up thine eyes, and wonder—son of man, behold and adore.

5. Was ever goodness like the goodness of thy God?—was ever mercy like his mercy?—was ever sorrow like his sorrow?—listen and be silent; abominate thyself, and cleave to thy Redeemer.

6. Lo, yonder he is stretched!—lo, yonder he bleeds!—lo, yonder he hangs on the accursed tree!—the Son of God!—the meek, the mild, the blessed Jesus!—a horrid spectacle!—between earth and heaven!

7. Even the holy angels hide their heads and weep!

8. What then shall man? for whom the Son of the Almighty is thus raised aloft on the tree of infamy! thus stretched out! thus bleeding! thus expiring in tortures inconceivable, and far above the reach of human thought!

9. His stony heart should melt—his melting heart should weep great drops of blood.

10. Behold no diadem of gold adorns his SAVIOUR's head: no costly jewels sparkle round his brows: his crown is only a sharp crown of thorns—his jewels, crimson rubies of his own most precious blood!

11. Oh canst thou then contemplate, and be cold? canst thou survey such sufferings, and not pity? art thou a man? art thou not a sinner? canst thou reflect; oh, canst thou remember, all, all, is for thee—and still be ungrateful!

12. See! through the crashing sinews of thy benevolent Redeemer's tender hands the hardy executioner hath driven the piercing, sharp-pointed nails!

13. The blood springs forth at each barbarous blow—and the triumphant Sufferer amid such agony complaineth not! Child of affliction! wilt thou then ever dare to complain?

14. Blessing and health fell from those hands—they dropped comfort as

the honey-comb—why, oh man, art thou an enemy to thyself?

15. Why hast thou thus prevented the hours of thy own felicity? why are those hands transfixed and confined? why nailed to yon ignominious tree, the feet which unwearied went about doing good?

16. See how the sovereign Healer of mankind—see how the love of God and man hangs on those four great wounds!—his whole body's weight horribly supported by the acute agony of those afflicting lacerations!

17. How can I, sinful dust and ashes, how can I, oh my LORD, dare to contemplate thy wounds and sorrows, without the lowest prostration of soul and body!—how can I behold thee thus suffering, and my heart not burst at the sight, and rivers of tears not gush from my eyes!

18. Oh I will love thee, I will adore thee above all things!—yea, thy

love shall be the constant meditation of my soul.

19. Hear, my soul! for it is the last voice of thy expiring Redeemer—hark!—for all nature is silent!—and make a solemn pause—Eloi, Eloi—lama sabachthani!

20. Eloi, Eloi, lama sabachthani—what words can utter that distress—or who can express thy agonies?

21. My God—oh wast thou forsaken of thy Father—why, ah why?—unsearchable depth of anguish!

22. “Is it nothing to you, all ye that pass by?—behold and see, if ever sorrow was like unto my sorrow—where-with the LORD hath afflicted me in the day of his fierce anger!”

23. Thus long since spoke the prophetic voice—Here was the full completion: here sin and death were triumphant, and here were poured forth the last struggles of mine, and every condemned sinner’s soul!

24. My GOD, *it is finished*: it is finished!—oh my SAVIOUR, why that last and piercing groan?

25. I see thy head falling upon thy sacred bosom—I see and tremble to behold the wondrous mystic stream flowing from thy precious side!

26. I hear thy expiring groan—universal nature heareth it and standeth aghast—the affrighted sun veils in thick darkness his extinguished splendor—the earth shaketh exceedingly—the mountains tremble with fear and astonishment—the rocks are rent—the graves are opened, the dead arise, and the day is turned unto night, for the Light of the world ceaseth.

27. Sinner! it was thy GOD who thus suffered in thy nature, that thou mightest partake of his, and not die the death eternal.

28. Sinner! his name is JESUS.

29. For thee he took that name, that he might save thee from thy sins,

that he might redeem thee from the wrath of the Father, and become thy propitiation and ransom.

30. Adore and wonder; be humble and fear: so shall thy bosom feel the divine ray—and thy heart burn with new comforts.

31. Sinner! his name from all eternity is JEHOVAH: for thee he submitted to be called SAVIOUR.

32. Oh rejoice that JEHOVAH is thy strength and support: sing with the voice of sweetest melody—"JEHOVAH is my JESUS and REDEEMER."

33. Meditate hereon, and be meek: look on that cross, and learn—if thou canst fathom its depth—whence such love to thee.

34. Let the name JESUS obtain a place and dwell in thy heart: thy fears will then vanish as the early dew before the sun; thou shalt find peace.

C H A P. III.

F A I T H.

1. **O**H blessed words of comfort!—
oh glad tidings of great and
unbounded joy!—But how shall I se-
cure these precious promises? how shall
I secure this Almighty Redeemer to
my soul?

2. Faith, Christian, is the hand, by
which thou must apprehend and hold
fast these gifts and graces—for gifts
they are—yea, free and wholly un-
merited.

3. Look to the divine word of thy
Master—read, and thy heart shall re-
ceive consolation: read, and apply to
thy Master and thy God.

4. *He that believeth on me and is
baptised, shall be saved—were thy
words, oh God of truth, when tri-*

umphant over death and the grave—when leading captivity captive, and gloriously ascending to the right-hand of the Father.

5. *He that believeth on thee, shall be saved!* I believe, oh! LORD, help thou mine unbelief—thou, from whom alone this faith proceeds, oh encrease it in my heart—oh strengthen my trust and confidence in thee!

6. Faith alone can give substance, faith alone can give reality to the glorious blessings which from thee we hope to receive.

7. Faith alone affords an evidence—faith alone can bear undoubted testimony and witness to my soul of those things which I see not, and yet believe.

8. LORD, I believe—oh that my heart was melted, oh that my soul was wholly turned into absolute dependence upon thee!

9. LORD, I believe—I believe that thou art the CHRIST, the promised and expected MESSIAH, the anointed of the Father, full of grace and truth.

10. I believe that thou art the Son of GOD, GOD as well as Man, and the only Mediator between GOD and Man: I believe thy eternal Divinity; I acknowledge and confess thy real humanity.

11. I believe, that, with the Father and the HOLY GHOST, thou reignest in power and glory for ever and ever—three Persons in all respects equal, and yet but one GOD!

12. I believe that thou art the merciful High-priest to offer and intercede, the sacrifice to bleed and atone, and the altar to sanctify and hallow the gift.

13. I believe there is no salvation in any other name or power: I desire to be saved by nought but thy all-prevailing and all-sufficient merits.

14. I believe, Lord—(encrease my faith, encrease my love—stretch out thine hand to me, while walking over this stormy sea)—I believe, thy life, death and resurrection—I believe, so must we die to sin, as to rise to righteousness, if we would rise to life and glory.

15. I own, I feel, I know, that by grace only we are saved, thy free grace, thy most unmerited favour.

16. I confess myself light upon the balance; I am assured nothing but thy weight of merit can give me a weight of glory.

17. I believe, and have been baptized. Oh! sprinkle my heart with thy blood: apply it with the hyssop of thy Spirit: purge me, and I shall be clean: grant me to be indeed regenerate and born again, to be made thy child—oh grant me, Father, to be born of thee!

18. By grace only do I wish; by grace only do I hope for salvation.

19. Nothing, nothing do I see in myself that can in the least deserve thy love;

20 But all things do I see, that can cause thy hate and raise thy indignation against me.

21. Wherefore, oh LORD! with thy penitent servant Job, I seek not to justify myself in thy sight, but abhor myself in dust and ashes.

22. And thus humbled and abased I wait for thy favour; thus despising myself I cleave unto thee, who, while we were yet sinners, didst shed thy blood for us, and thus open the gate of everlasting life.

C H A P. IV.

W O R K S.

1. **F**AITH, Christian, is the rock, whereon thou must build: found there thy hope, and it shall rise to eternity.

2. Faith is the root from whence the fruit of good works must arise.

3. Believe rightly, confess truly, acknowledge sincerely the LORD thy SAVIOUR: and what thinkest thou wilt follow?

4. A perfect and ready obedience to all his commands, a studious and ever-anxious desire to tread in his steps, to wash away all thy filth in the blood of the Redemption, and to become pure as the pure and immaculate LAMB who redeemed thee.

5. Justified though thou mayest and must be without any works, yet thy justification can never be availing unless sanctification ensue, and blest thee with the assurance of thy adoption and sonship.

6. Can the wind blow, and the tops of the towering pines be unmoved?

7. Can the sun send forth his bright beams of glory, and no heat proceed therefrom?

8. Can thy heart feel ardent love, and not know desire?

9. How much rather cannot faith exist without works, or a man be justified who is not made holy?

10. Certain as the pine-trees move when the wind bloweth; certain as heat and warmth proceed from the sun when it shineth; certain as the heart burning with love, panteth also with thirsty desire;

11. So certain, from the true belief, and from a firm and right reliance on

thy SAVIOUR, oh man! will spring forth an earnest endeavour to become like him in all things: yea, thy delight will be in his commandments.

12. Thou wilt rejoice to call him Father—thou wilt rejoice to shew thyself an obedient son: ever dissatisfied with the best of thy doings; ever pressing forwards, and anxious still to serve and love him more.

13. Daily wilt thou pant after the water-springs of life: hourly wilt thou wish to be transformed into the perfect image of thy GOD. Rejoice and be glad—thy desire shall not be disappointed, thou shalt be so transformed—be meek and hear, be wise and attend.

C H A P. V.

THE FIRST ILLUMINATIONS OF
DIVINE GRACE.

1. **W**HAT was that I heard thee say? speak again and declare it: fear not, little child; fear not, thou who art just born to a new and better life.

2. Methinks I hear thee say,—
“Already I feel new joy in the name JESUS—already I perceive that I have some interest in that name:

3. Already something unexperienced before, shews me the wretchedness of my fallen sinful state, and my thorough want of such a Redeemer:

4. Already I feel that without him nothing can avail me—Oh! why is this heart so stony? why am I so slack to believe? why is not my soul wholly

athirst? why do I not pant? why do I not more earnestly long for thee, my LORD and my GOD?

5. Come, LORD JESUS, come and deliver me—come, ever blessed Son of the Father—come, and be thou my ransom and glory: when shall thy mercies refresh my soul? oh, when shall my sins be washed away in thy blood?—when shall I touch thy garment's hem, and feel my bloody issue staunch-ed?"

6. Were not those, awakened sinner, were not those the earnest breathings of thy soul?

7. And wouldest thou know what it is to be born again, what it is to be renewed and enlightened by the Spirit of the Most High?

8. Oh dwell not on vain words! consult once more with thine own heart, enter into the secret closet of it—commune well with it; be sincere, and thou shalt know, that these thy

new apprehensions of things are the first illuminations of divine grace.

9. Already the Comforter beginneth to make himself known unto thee: he beginneth to convince, he beginneth to dispel thy former darkness, and to bring thee to the knowledge of that marvelous light, which is the life of every creature.

10. Go on, and still seek his aid; request, importunately request his sanctifying power, that, thus illuminated, thou mayest go on from perfection to perfection, and from strength to strength; until the love of God is shed abroad in thy heart, and until thou hast attained that peace, which passeth all understanding.

11. Stand firm therefore in this thy calling: lay fast hold of thy love, and let him not go: trust not to these first dawnings of grace: but ride on, finish the conquest, subdue by the might and grace of thy all-prevailing Con-

queror, the world, the flesh, and the devil: so shalt thou perform an acceptable service unto him; so shall thy good resolutions daily break forth into action.

12. But trust not to thyself: lean not on the broken reed of thine own strength: rely on thy God, and diligently seek him wherever he may be found—so shall the means prove effectual; so shall the desire of thy lovesick soul speedily be accomplished, and fully gratified.

C H A P. VI.

THE MEANS OF GRACE.

I. P R A Y E R.

1. **A**S the young eagle feebly fluttering with her weak pinions, would fain mount on the winds, and gaze upon the bright beams of the sun;

2. So thou, son of man, but weak and poorly feathered for such a flight, anxiously desirest to reach that heaven whence thou art fallen, wouldest soar a lofty height in holiness,—while yet thy efforts are feeble, chained as thou art, riveted and confined to the world and its many impediments.

3. Oh how shalt thou win to thee that heavenly Paraclet, whose power can exalt thee to heaven, whose in-

fluence soon deliver thee from all the dross of thy earthly corruption!

4. Go on in the way thou hast begun; labour to attain the divine gift; pray, search the word, and communicate.

5. What is prayer, but the earnest and sincere desire of the soul turned to God?

6. Thou knowest well thy human wants—and well canst thou ask and speak for them: thou must know thy spiritual necessities, before thy desire can be turned to them, before that desire can open itself in prayer.

7. Seest thou thy need? seest thou thy wants? hast thou a true and hearty desire to attain health from God—and knowest thou indeed that he is well able to succour and assist?

8. Lift up thy heart: behold the gates of heaven are open to thee; the ears of the Almighty are ever attentive to the voice of thy supplication.

9. Early in the morning, at noon-day, at even, and at midnight, pour forth thy soul to thy Love: pray without ceasing: let thy heart's desire ever be turned to GOD; for where thy treasure is, there will thy heart be; and thou canst not fail to request it of him, who is all-powerful to give or to refuse.

10. Remember well what a majesty thou art about to address; and see, the humiliation of thy soul and body be exemplary and becoming.

11. The best humiliation is deep self-abasement, and filial dependence on the love of our Redeemer.

12. And wherefore should we doubt? wherefore should we waver? See at the right-hand of the Father our great Intercessor pleading his blood and merits for us!

13. Hark!—oh, sinner—he intercedeth even for thee: he knoweth all our wants, he knoweth all our weak-

nesses: he prayeth for us—oh let us mingle our petitions with his!

14. Can we fear, when such an all-prevailing Friend taketh the cause which we have in hand?

15. No—we will approach with the full assurance of faith, and mingle our prayers with the incense arising from his golden censer.

16. He knoweth, he pitieth, and pleadeth for all our infirmities: yea, he giveth us ability to offer up one word for ourselves.

17. More grateful than the sweet perfumes arising from the incense, let thy prayers, oh! my brother, forthwith ascend to the throne of thy Father.

18. Ask, with humble, yet firm reliance on his love: ask, nothing wavering: ask, and thou shalt have.

19. Ask and cease not: humble penitent! knock earnestly, and the door of grace shall be opened unto thee.

20. Oh! be not slack—be not cool and indifferent—encrease thy fervour: grow warm, grow solicitous, grow importunate.

21. Beg, entreat, implore; weep and sigh; be not refused, be not comforted, let not thy Beloved depart, till he turn in, and make his abode with thee.

22. Dwell on his own eternal word; dwell on his great and never-failing promises; dwell on his mighty and unspeakable acts of loving-kindness.

23. He himself hath spoken, he himself hath promised, he himself hath done it—his word cannot be reversed, his truth cannot fail—his promises stand sure and immutable; yea, to thy comfort, sealed and confirmed by the word of an oath.

24. “Ask and ye shall have: ask the Father in my name; and he will give it you: I pray the Father for you.”

25. Blessed words of joy and consolation! Elevated by them to the

firmest and fullest confidence on his infinite love—let us, oh, my brother! let us join on bended knees and hearts; deeply conscious of our own unworthiness—let us with one soul and voice join the intercession of our Master, the united voice of all his saints and servants, and say—

26. “ Hallelujah—salvation, and glory, and honour, and power be unto the LORD our GOD: blessing, and honour, and glory be unto him that sitteth on the throne, and unto the LAMB for ever and ever! thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to GOD by thy blood, out of every kindred, and tongue, and people, and nation: and hast made us unto our GOD kings and priests, and we shall reign on the earth.—Amen, come quickly—even so, come LORD JESUS. Hallelujah!”

C H A P. VII.

II. READING THE SCRIPTURES.

1. **T**HUS seeking thou shalt surely find.

2. But beholdest thou this sacred volume? son of man, seest thou this divine book?

3. This is the word of everlasting life; this is the spring of all thy joy; this is the fountain from whence all thy comforts flow; this is the bread of life; this is the fortress of thy faith, the sword of the Spirit, thy buckler and defence.

4. Oh meditate well herein: search, read, hear, mark, learn; so shalt thou find it heavenly manna to thy soul.

5. This is the word of God—canst thou enough reverence, canst thou enough esteem and delight in it?

6. Every line droppeth peace, as the honey-comb: every page aboundeth with gladness and good-tidings, as the ocean is filled with waters.

7. Read, but with a single eye, read and thou shalt understand; be not wise in thine own conceit,—read with an earnest desire to gain profit and knowledge herein; so read, and thou shalt understand.

8. Read with firm faith, as knowing it the infallible word of the ETERNAL; with deep humility, as knowing thy own worthlessness and inability to teach thyself; with anxious longing for the spiritual teaching, that heavenly unction from the HOLY ONE, which alone teacheth us all things.

9. Oh look not on this book with a common or curious eye, but deliver up thyself to be taught of GOD herein: apply it wholly to thyself: bring it home to thine own heart, evermore crying——LORD, is it F

10. So shall the day dawn, and the day-star arise in thine heart: so shall the light dispel thy darkness; and thou, spiritually instructed, be enabled to discern the spiritual things of God.

11. As the diamond alone can cut its fellow, so can the Spirit that dictated alone unfold the secrets of his word.

12. In every page and portion, behold thy Redeemer: he giveth light to every part, as the sun enlighteneth the whole world, that other divine book, written also by the hand of JEHOVAH.

13. Read with the Spirit—look for thy Redeemer, in every Patriarch, action, rite, and ceremony—seek him, and in all things thou shalt surely find him, who is all things, and who filleth and reigneth in all!

14. Oh JEHOVAH!—how shall I sufficiently bless thee for this wonder-

ful display of thy love, this clear knowledge of it, revealed to all thy faithful servants from the beginning of days.

15. Oh that I might never depart from the light of thy countenance; but meditating evermore on this thy will, grow in grace, and understand the way of thy commandments.

16. I wandered, I went astray; darkness and sin surrounded me, thick night overwhelmed my soul.

17. 'Till thy blessed teachers declared to me thy truth—Oh! how beautiful are their feet who bring the glad tidings—who preach the gospel of peace!

18. How I erred from the way, my God, blind and helpless!—'till the voice of thy servants awakened my soul, 'till the word of thy power thro' them entered into my heart!—I heard and wondered, I heard and panted after that peaceful, but unknown way!

19. When I heard, oh my SAVIOUR!

rejoiced I not with exceeding great joy?
 held not awful Silence her finger on
 my lips, while the gracious message
 gladden'd my soul? fate not Attention
 on my eye-lids, while I beheld thy
 holy messengers calling aloud to the
 sinners of Israel, dispensing the word
 of health and comfort to thy people?

20. I heard, and with thirsty desire
 hastened to the written word of thy
 commandments! I searched if these
 things were so—how then was my
 night speedily turned into day?

21. Was ever joy like unto my joy!
 Say, my soul, wast not thou happy in
 the fruition of thy Beloved!

22. Oh! let me, let me never pass
 one day without some portion of thy
 word to support and feed my soul:
 grant me to live by that bread of life!

23. Give me the knowledge of thy
 truth: give me faith, humility and
 love: strike dead all fond imaginations;
 blight and wither, mildew and utter-

ly destroy in me all vain conceit, and self-willed delusion.

24. Oh continue, my God, thy loving-kindness to me, that I may never fail to hear, to read, and diligently consider thy book of life.

25. The words of thy truth are a light to my feet; a fountain of living waters to allay the heat of my desires, to cleanse the filthiness of my heart and life, to cool the immoderate thirst of my soul after worldly vanities, and to make me fruitful in all good works, like a tree planted and nourished by the living brooks.

26. Oh when shall I be transplanted from this unkind climate!—oh when shall I be removed to that heavenly Jerusalem, where fast by the river of Joy I may flourish in never-fading verdure through all eternity.

27. Oh speed the hour—great Alpha and Omega—thou Word, Rock, Tree, and Fountain of life and glory.

C H A P. VIII.

III. THE LORD'S SUPPER.

1. **C**AN I forget, my dying Friend and Master—can I forget thy last and dear command? oh rather let my right-hand forget her cunning!

2. "Do this in remembrance of me!"

3. Unworthy as I am, wilt thou then accept me, and shall I be partaker of so mighty an honour, so inconceivable a blessing?

4. Be not disquieted, be not cast down, oh my soul, for thy GOD hath redeemed thee: and how shall he not with his precious blood freely give thee all things?

5. But how shall I dare to approach thy blessed table, how dare to touch the sacred symbols of thy body and blood?

6. I know thou requirest truth in the inward parts:—but how can sinful dust and ashes be clean? how can he be pure that is born of a woman?

7. Cleanse me therefore from my sins, wash me in thy blood, renew me oh LORD with thy grace—so shall I be undefiled, so shall I be free from the great offence.

8. True, I have been admitted into thy church, and sealed with the pledge of thy mercy in baptism.

9. But wo is me—I have fearfully omitted to renew my covenant with thee—how then can I expect that thou shouldest be my GOD—or remember aught of thy promises unto me?

10. I do earnestly repent, and am heartily sorry for this and my numberless other misdoings.

11. Here, oh LORD, here I renew my vows, here I dedicate myself unto thee.

12. I utterly renounce all the world, its pride and sin—I believe thy words of grace and truth—enable me, oh Spirit of holiness! to continue diligent in the discharge of my duty!

13. My repentance is founded on hatred to sin—I detest and abhor it; I resolve, by thy grace, to forsake it utterly, and never, never crucify thee afresh by the perpetration of that from which thou diedst to redeem me and all mankind.

14. Thus repenting, thus firmly resolving to lead a new and holy life—see and with mercy look down on the humbled sinner that would approach thy hallowed table!

15. With sincere faith, and firm reliance on thy all-sufficient sacrifice, which atoneth for all our sins, and which obtaineth the full remission of them, I draw nigh to plead this one atonement of thyself for me in the sight of thy loving Father!

16. And it prevaiileth—my fins are covered, and my GOD will behold them no more: oh, my Father, how my soul delighteth in thy love!—oh the depth of the riches of the goodness and mercy of my GOD!

17. I love thee—(oh elevate my heart still more and more—) I love thee, most adorable JESUS above all things—for thou hast redeemed me, even by thine own life; sinner as I am, thou hast shed thy blood for me! miserable slave to Satan, who could have delivered me from his snare, and the just vengeance of the Almighty!

18. Behold, the Son of GOD hath done it! the wondrous GOD-man hath compleated the work! GOD is satisfied, and man is pardoned,—shout O ye heavens, and rejoice O earth, for the salvation of man is accomplished! he hath but to ask and to receive.

19. Can I extol thy love enough?—can I enough express thy praises? oh!

THE LORD'S SUPPER.

how shall my soul declare the sincerity of her love? to my brethren, oh Father, for thy sake shall my bowels yearn with tenderest affection!

20. For thy sake will I love, for thy sake will I hold dear as myself the whole family and race of men, members of thy body, and sons of thy mercy and love!

21. Thus let me plead thy satisfactory oblation of thy dear self, my Redeemer—thus let me plead, and do thou send down the blessing on thy prostrate servant.

22. As thus repentant, believing, loving, pleading, I eat the bread, emblem of thy body broken, as I drink the wine, emblem of thy precious blood spilt,—oh strengthen me with spiritual support, refresh my soul with heavenly comfort, as these thy elements strengthen and refresh my frail and perishing body.

23. Oh become a principle of new life to me—feed, nourish, live and dwell in me: so shall I dwell in thee—so, O CHRIST, shall I be with thee, when thus, my Beloved, thou art one with me!

24. What have I done to merit such grace at thy hands, that I should share such boundless blessings? not unto us, O Lord, not unto us, but to thy name be the praise: trusting only on thy manifold and great mercies do we presume to come to thy table!

25. Yet accept our bounden duty of praise and thanksgiving: Glory be to thee on high, peace and good-will to all thy creatures!

26. Bless, O LORD, the whole race of mankind; extend, universally extend thy goodness and compassion.

27. Guide them to thy truth; bring them all home, blessed LORD, to thy flock; bring them all to thee, the way, the truth and the life.

28. Holy, holy, holy LORD GOD of hosts, heaven and earth are full of thy glory!

29. Save us, O LORD! we beseech thee, let not thine heritage be brought to confusion, but turn thy people from the error of their paths!

30. Let not one, one of thy flock, wander out of the way, and be irrecoverably lost in the wilderness: oh spare them, spare them, my GOD! listen to the prayers of thy humble servant!

31. Yet thou art all good and merciful! I bow myself in utter humiliation before thee: I confess my unworthiness, I implore thy pardon for my weakness—thou knowest all things—LORD, in all thy will be done. Amen.

C H A P. IX.

THE FRUITS AND MARKS OF THE SPIRIT; OR, EVIDENCES THAT THE MEANS OF GRACE HAVE PROVED SUCCESSFUL.

I. **S**TILL thou repliest, O man! that thy heart is all at ease: fain wouldest thou know, whether thou art in the right way, whether the means have proved successful, and the Spirit applied his comforts to thy soul?

2. Laudable is thy desire, and it shall be gratified: who but would wish and long to know that he is travelling in the straight path to the eternal mansions of his Father's house?

3. But mark, that *very desire* is itself one sure token, that all is well, and that thou art in the way to bliss: the kingdom of heaven is at hand.

H

4. Art not thou changed? are not thy hopes and fears, thy desires and pursuits, thy inclinations and temper, thy expectations and joys, thy good and evil, altered and reversed? art not thou in the whole disposition of thy mind converted from thy former self?

5. But a little while, and thou never hadst one serious earnest reflection on these great things which now take up thy whole heart:

6. But a little while, and the pleasures of the world and the flesh utterly possessed thee, and in full self-confidence thou failedst along, thoughtless and unadvised of any danger.

7. Enough hadst thou in thyself, because thy eyes were never turned inward to see the absolute nakedness and poverty of thy nature.

8. But now nothing upon this frail earth can satisfy the longing desires of thy immortal soul.

9. The pleasures of the world and the delights of sense become matter of mortification to thee; thou canst not away with the loose melody of the viol, and the mad riot of the sons of luxury and lasciviousness:

10. Nor can thyself, and all thy once admired wisdom and sufficiency, all thy acquirements how high or how valued soever, give to thy thirsty heart that water of refreshment and comfort, which alone can allay the heat of the natural man.

11. No longer dost thou see and boast of thy integrity and uprightness, no longer dost thou seek to justify thyself before God—proudly standing upon thy dignity, thy excellence and merits! fallen son of fallen Adam!

12. But far, far distant are thy new apprehensions: thou abhorrest thyself, and repentest in dust and ashes; thou seest and considerest thyself as a worm; thy saving LORD, as

the GOD of all glory, the fountain of all merit and perfection!

13. Lay thy hand to thy heart: humbled penitent, ask thy conscience, if it doth not thus bear witness to the truth?—Yet stop not here: seek, and thou shalt find—go on, and speedily shalt thou attain that peace, which shall seal thy faith, and give thee a testimony true and unfailing.

14. Thou knowest and art well convinced of thy fallen, miserable estate; and so believing, receivest and dost confess JESUS, the only REDEEMER and SAVIOUR, the LAMB of GOD that taketh away the sins of the whole world.

15. Other foundation can no man lay. Settle well in thy heart this important truth: seek for the grace and Spirit of the Most High: so shall his power overshadow thee, and the Son of GOD be formed by faith in thy soul.

16. Thou repliest, that thou hast indeed well examined thy heart: there, there firm faith and full filial confidence on this all-gracious and all-powerful Redeemer reigneth. Oh encrease it, GOD of love! take the whole empire: be thou alone my love, my king, and my father!

17. And dost thou indeed prize him above all things? countest thou the world and all its pomps, as dross, and dung, and vanity, in comparison of the excellency of the knowledge of this Master, this dear and crucified LORD?

18. Art not thou enslaved and engrossed by the love of the world and worldly things? consider and tremble, for it is the voice of truth—"He that loveth the world, the love of GOD abideth not in him."

19. Man cannot reconcile contraries: what agreement hath light with darkness?

20. If then thy affections are not weaned from things below, and placed on things above; if thou art wedded to the world, thou canst not be the spouse of CHRIST: if thou lovest the world, thou art not the LORD's, for GOD and Mammon are irreconcilable.

21. But it is not so: thou art ready to sell all that thou hast; and would rather part with life, and all things, than ever forsake and deny thy only LORD and SAVIOUR.

22. Happy for thee, his friendship is constant and can never fail thee: rely on him, for he careth for thee; rely on him with all thy soul; so shall he never forsake thee, for he is thy husband, thy father, thy brother, thy GOD, and thy friend!

23. But husband, father, brother, friend, thy nearest and dearest relatives, will forsake, hate, and persecute thee; yea, they will prove treach-

erous, bitter and sharp as gall and vinegar to thy soul.

24. Need then wilt thou have in that day of trial, need wilt thou have of all thy Master's love: oh then settle it well in thine heart! love the LORD with all thy strength: cleave to him, and esteem him thy only prop and support.

25. Having food and raiment, be therewith content: crowns and scepters, yea all the enticements of Satan, trample beneath thy feet; conquer the world; and thou, O Christian, art the son of the Most High!

26. More pleasure (I heard thee pronounce) dost thou find in meditating on the word of the LORD one hour, than in all the days of thy former life, than in all the riches of thy father's house.

27. Thou art daily more and more enamoured of the sacred book; daily dost thou pant after that fountain of

living waters. I praise the LORD for thee! daily dost thou advance in grace, and in the knowledge of the giver of all good gifts: read, and apply, thro' the Spirit; so shalt thou ascend as the young eagle.

28. Yet lackedst thou one thing: having that, rest assured, that thy spirit is of GOD, that thou art indeed born again, and created anew in the image of Christ.

29. Yet lackedst thou one thing, and that the greatest of all: if possessed thereof, persevere gladly, go on thy way rejoicing, for it leadeth to the new Jerufalem.

30. Already thou hast prevented me—with what a voice of heavenly melody do I hear thy enraptured soul sing forth—"Tis *love*, divine and all-consummate *love*!"

31. Love is the end and aim of all things: 'tis the fulfilling of the law, 'tis the completion of every commandment.

32. Oh how amiable is the soul filled with divine love! meek, long-suffering, kind, gentle, humble, patient;

33. Unwearied in works of kindness and benevolence, tender and pitiful, slow to condemn, and glad to approve, quick-sighted in the merits of others, blind to its own.

34. Oh what peace and tranquillity smooth the bosom where love, divine love, maketh its abode, where GOD reigneth in the heart, possessing all the will, guiding every thought and affection!

35. But alas, how shall we come up to such a standard of perfection! Faint not in thy mind; the grace of thy GOD is sufficient for thee: and already I heard thee, with earnest fervor, and uplifted hands, declare to the GOD of thy hope, "LORD, thou knowest that I love thee."

36. GOD is love. Form then thy soul to that divine exemplar: abase thyself, annihilate each worldly principle; so shalt thou find the love of GOD shed abroad in thy heart.

37. Imitate thy dear Redeemer's pattern: live to GOD; and, as far as thou art able, diffuse the blessings given to thee: go about doing good:

38. Continue diligent in all the means of grace, fervent in prayer, regular in thy attendance on the supper of the LORD, daily meditating on his infallible word; warmed by the sense of his love, and thy unworthiness, persevere in the performance of every good work:

39. So shall thy soul find rest indeed; so shall that peace, which passeth all understanding, fill thy heart; so shalt thou be strengthened with might by his Spirit in the inner man;

40. So shall CHRIST dwell in thy heart by faith; that being rooted and

grounded in love, thou mayest be able to comprehend with all faints, what is the length and breadth, and depth and heighth;

41. And to know the love of CHRIST which passeth knowledge, that thou mayest be filled with all the fulness of God.

C H A P. X.

T E M P T A T I O N A N D P E R S E C U T I O N.

1. **M**Y Beloved is mine and I am his—Behold, O ye daughters of Jerufalem, he is fair, yea he is altogether lovely!

2. Thus ravished is thy heart: happy art thou; yea, O Son of God! thou art greatly to be blessed!

3. But be not discouraged nor fear: these thy holy ardors will sometimes decay: Satan will strongly assault thee—be aware therefore, and stand on thy guard.

4. Oh think not that thou art safe and secure, think not thou art landed on a shore where no dangers await thee: need hast thou of the whole divine panoply: armed therewith, stand on the watch, and keep thyself diligently,

5. In the gloomy hour of temptation, when thy soul is overclouded, when thy Beloved hath for a while forsaken thee—then, oh then more earnestly seek after him: in that dark night wander through the streets, and enquire of all thou meetest, whether they can direct thee to him whom thy soul loveth.

6. Seek him, till thou hast found him; be not content to ly down without him, lest danger assault thee in that darkness; for except he keep thy house, all other watchmen wake but in vain.

7. Yet think not thyself utterly cast off; burn with an holy jealousy, and be thereby more enclined to search for him. Seek him amidst his suffering members; seek him in every ordinance: so shall comfort revisit thy soul, and the hour of his absence render his return more sweet and refreshing unto thee.

8. Expect not, O Christian! that inward troubles only shall try and perplex thee: be assured, like gold thou must be proved in the fire; be assured the devil and the world will not cease to assail and persecute thee.

9. But herein hast thou cause of great joy—this is the sure mark of thy discipleship and calling—it is enough for the servant, that he be as his Master.

10. If thou wert of the world, the world would love its own: rejoice, thou art not of the world, therefore it hateth thee.

11. Whence come these bitter persecutions? why are we called even unto blood*?

12. O blessed Master, how can thy followers sufficiently glory herein: “In the world ye shall have tribulation:

* This alludes to the times, probably, when this might be written.

if they have persecuted me, they will also persecute you." And are we then thus honoured? be glad, oh ye saints and servants of the Most High!

13. Nor shall thy assistance, LORD, fail us in that gloomy hour: thy holy martyrs already testify this comfortable truth; their tortures hast thou made easy, yea, they have rejoiced amidst scorpions, flames and death!

14. Livest thou, O Christian! in better days?—art not thou called to follow thy Master in the way of blood?

15. Yet rest assured thou shalt suffer persecution from evil hands and evil tongues—suffer with CHRIST thou must, whoever thou art, that wouldst be glorified with him!

16. And hear and rejoice—thou art therefore blessed—"Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of God: blessed are ye, when men shall revile you, and persecute you,

and say all manner of evil against you falsely for my name's sake: rejoice and be exceeding glad, for great is your reward in heaven!"

17. Thou wouldest not then wish to be a Christian, and live without persecution.

18. But oh be well aware of thyself; see that thou givest no just cause for it:

19. Since the persecution and reviling only is blessed, which comes upon thee because thou hast the mind which was in CHRIST, and because thou art his, for his name's sake.

20. The evil spoken of thee must be false—and the enmity arising only hence, because thou art not as other men, worldly, carnal, sensual.

21. Mark then, and be circumspect in thy goings: be above measure careful in thy outward walking, for the enemy watcheth for an occasion of

wrong: yea, he lyeth in wait to entrap and ensnare thee.

22. But if, upholden by the grace of God, thou continuest upright when persecution affails thee, when evil tongues and hands lay fast hold of thee, rejoyce, be exceeding glad, leap for joy—for great is thy reward in heaven: thou, like thy Master, through sufferings, shalt pass unto glory.

K

C H A P. XI.

DEATH AND JUDGMENT.

1. **O** DEATH! where is thy sting?
 JESUS! great, glorious, and
 triumphant Conqueror, we bless and
 adore thee—thou hast given us the
 victory!

2. Oh when shall I be dissolved and
 live with thee for ever! oh when shall
 I be set free and restored to my Fa-
 ther's house!

3. Oh thrice happy and desired
 change! When? LORD JESUS, when
 wilt thou come, and give my soul her
 full fruition of thy love?

4. When shall I be delivered from
 this heavy load of flesh? when rescued
 from this prison of my body? when,
 LORD, escaped from all the power and
 miserable enjoyments of this transitory
 world?

5. Oh when shall I entrust to the faithful earth this mortal seed, to be raised up a glorious and incorruptible body, like a beautiful plant in full verdure and glory, meet for the paradise of GOD?

6. In thy good time, wise Father, in thy own proper hour, soveraign Disposer of all events!

7. And yet, to shake off this flesh, to render unto earth this warm and moving frame—to sleep in death, to perish in loathsome corruption—strengthen us, Almighty JESUS—hold us up in that gloomy hour! Who but the suffering LAMB of GOD could have made the bitter potion sweet?

8. Shout, O ye sons of GOD! sing together, oh ye morning-stars for joy! the day of your redemption draweth nigh.

9. Yet a little while, and he that shall come, will come, and will not tarry:

tarry: every eye shall see him; behold he cometh in the clouds of glory!

10. A trumpet heard through the whole earth, awakening and arousing the dead, proclaimeth his awful approach—who shall be able to abide his presence?

11. Clad in majesty and terror, seated on his living throne with ten thousand, and ten-thousand times ten thousand of his saints, he cometh—he cometh to judge the earth——LORD, LORD, prepare us for thy coming!

12. Behold! the whole heavens melting away with fervent heat!—see the elements in confusion! behold the earth flaming!—See the dead arising and ascending up unto his presence!—hear the dreadful tramp! hark! the insufferable clangor!—view the innumerable throng approaching the awful tribunal!

13. Sinner, what is this to thee? think, oh think! for thou must appear—sinner, repent and be advised.

14. But behold the Judge! he openeth the book—he alone hath prevailed to open it. Lift! for a silence ensueth still as night, and every being trembles with expectation!

15. Oh! ye lovers of the LORD, can I describe your felicity?—Words are too faint! heaven opens her doors, while the Judge, with a voice sweeter than ten thousand softest instruments of music, declareth, “Come, ye blessed of my Father, receive the kingdom prepared for you from the beginning of the world!”

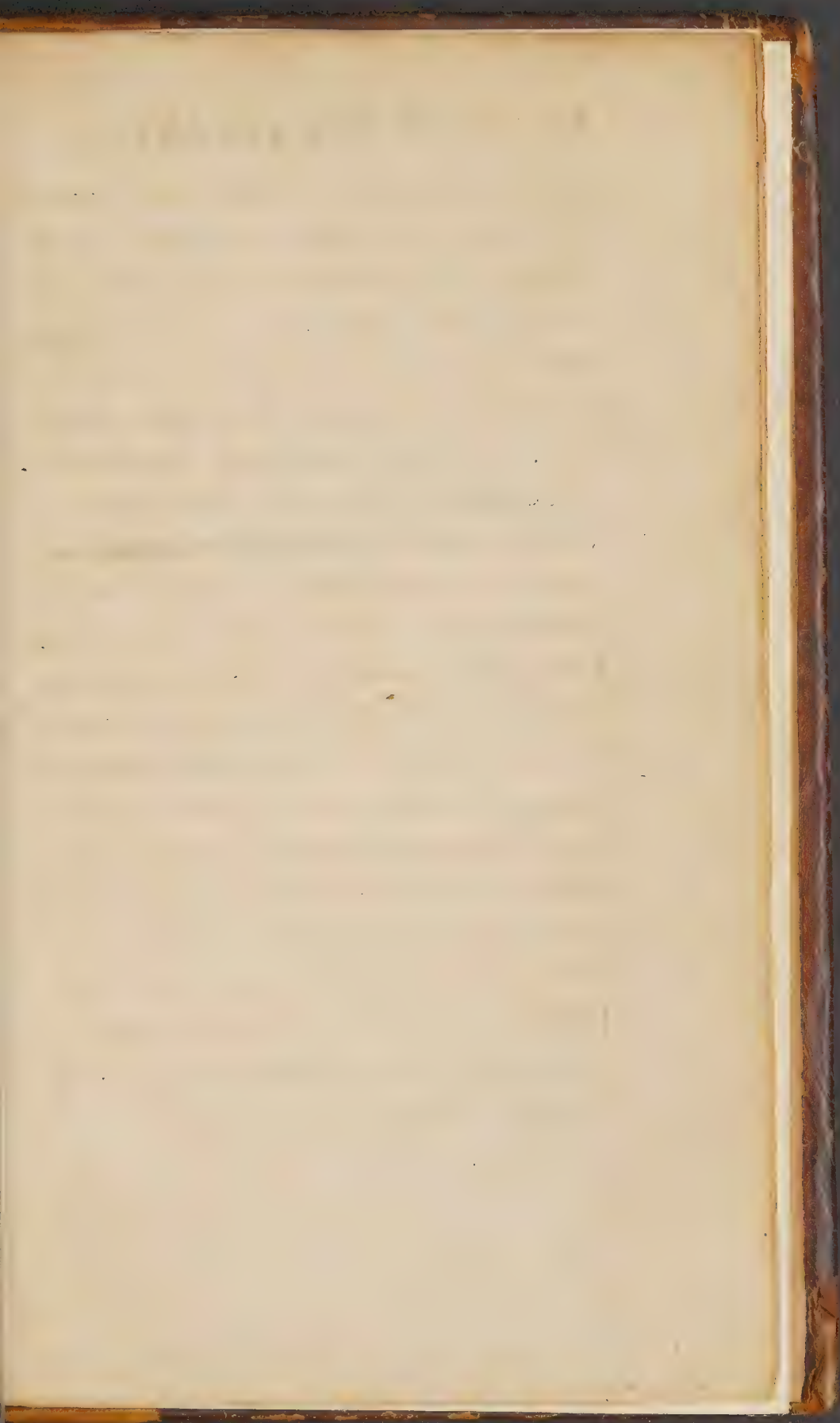
16. But who shall describe the horrors of the wicked!—“Depart, ye cursed!”—Oh, my soul! let us draw a veil over that dreadful scene—and humbly, in prayer, plead for the sons of infidelity, that even now, in this their day, they may see and know the things concerning their peace.

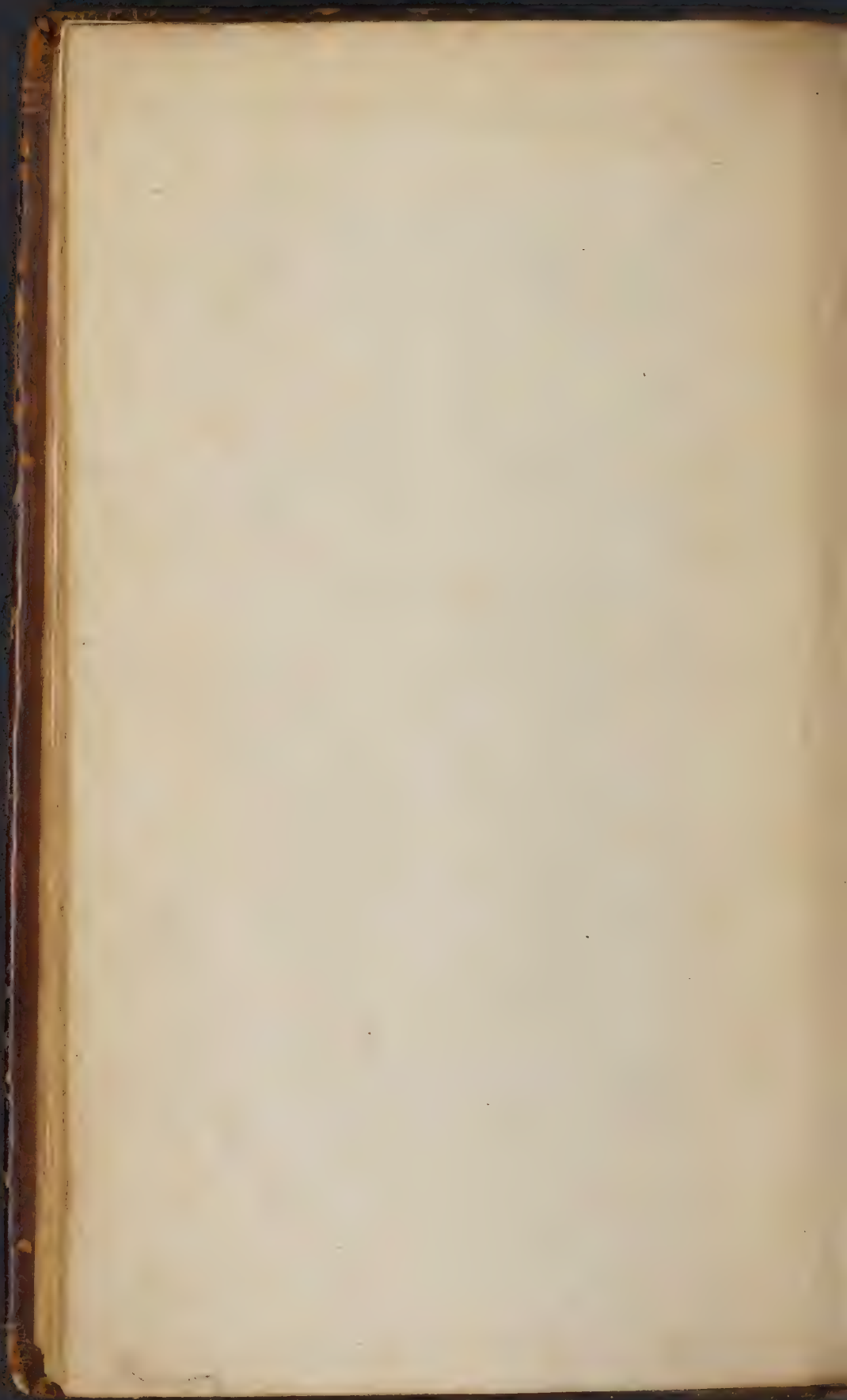
17. O LORD JESUS—Fountain of love and mercy, save them, oh save them

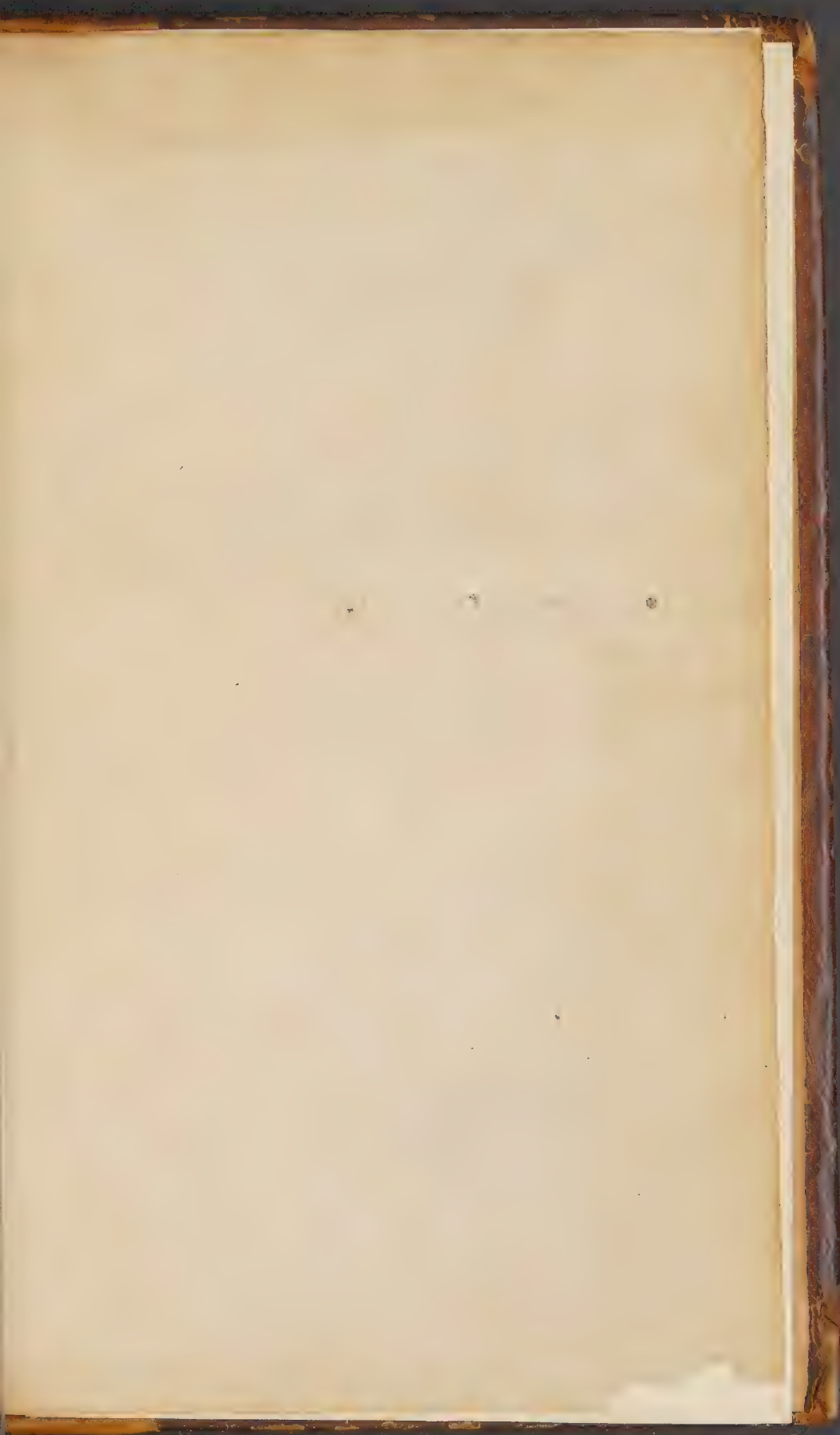
80 DEATH AND JUDGMENT.

from the horrors of that day! open their eyes that they may see, open their ears that they may hear,—LORD, be gracious unto thy people—turn them, and so shall they be turned.—Source of all mercy, Fountain of all love, give to all mankind the knowledge of thee, their only GOD and SAVIOUR—oh let thy kingdom come, and reign thou absolutely amongst us—so shall thy will be done here upon earth, as it is done by thy servants in heaven;—so shall we rejoice to meet thee in the clouds, and be with our dear and blessed LORD for ever.—Hear us, O Father, we earnestly entreat thee, for this thy beloved Son's sake; who with thee and the Eternal Spirit, ever liveth, three Persons, but one GOD, blessed over all, from generation to generation, Amen. Come quickly, even so, come LORD JESUS, Amen!

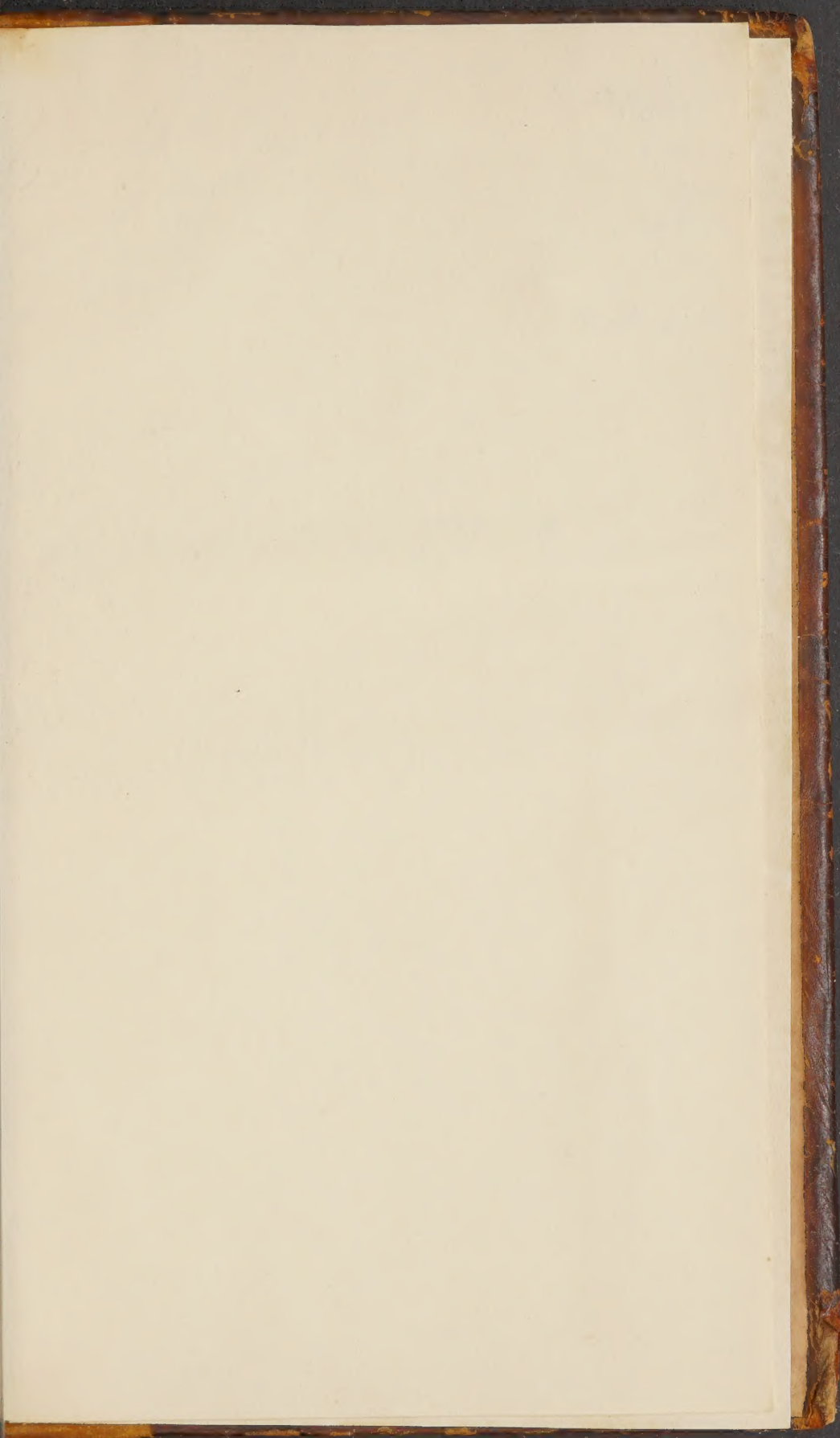
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Miss M. H. H. H.



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